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The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

VOL. XII.—New Series.] SATURDAY, JANUARY 5, 1867. [No. 45.

WEEKLY REVIEW.

—It is worthy of notice that the late Bishop Cotton, at the address which he gave at the cemetery consecrated by him, only an hour before his death, should have said that 'although it was right and proper to consecrate the usual resting-place of Christians, yet the soul of the true Christian is equally safe, if it left the body on the battle field or in the sandy desert.' The words had only for a little left his lips, when his body vanished from the sight of men to be seen no more. His last act was the consecration of a resting place for Christians, and his own body immediately carried away as with a flood to be the prey of fishes! the echo of his last words remaining to tell us that it does not matter much, the Christian himself being safe with Christ. If he had not stopped to consecrate the cemetery, he would not have met with this watery grave. Was it necessary? Right and proper he thought it; but perhaps he had not looked at the matter in all its aspects. These 'consecrated' burying grounds have been the cause of a great deal of bitterness and bad feeling; for the act of consecration is an act of exclusion by which the burying-place (very often in English towns the only one) is reserved not for Christians but for those who belong to the Church of England: the minister who has broken the bread of life to some child of God all his life long, ministering to him up to the moment when the breath left the body, not being permitted to officiate at his funeral. Consecrated simply to Christ, it would be for the use of all Christ's people, and denominational exclusivism could not venture within its portals. For our own part, we would rather that Bishop Cotton had not tarried at the place, for this purpose. There is a good deal of discussion going on in England at this moment, with reference to the disabilities imposed upon dissenters by consecrated burying-grounds; and we think the words of the lamented Bishop, taken in connection with his close-following death and the non-recovery of his body, may help some to see the full force of Paul's words: 'Every creature of God is sanctified by the word of God and prayer' which are used in connection with every Christian burial.

—Sir John Lawrence declined to interfere in the matter of the exposure of the sick on the banks of the Hooghly; and his reasons for so declining were furnished by a Report which a Native gentleman had drawn up. A correspondent of the *Friend of India* draws attention to the following argument, adduced to prove that Ghaut murders were not committed: Why should relations carry the sick half a dozen miles for the purpose of killing them, when the deed can be performed at home without difficulty and without risk? The logic is undeniable,' says the correspondent, 'but what shall be said of the state of society which admits of such arrangement? Are we to believe that the laws of God and man, are so ignored in this land, that murder is safe and possible in any of the native huts around us, or at least quite as safe as it would be under cover of religious custom and darkness, on the lonely river banks?' But the logic is not undeniable. There are multitudes of Hindoos who would without scruple shorten the lives of a parent on the banks of the Hooghly, by immersing him to the chin and pouring the muddy water into his mouth, who would yet shrink from taking his life at home. In the former case he is not in the estimation of his fellow-religionists, or in his own, or perhaps not even in that of his dying father or mother, a murderer. In fact, he is doing the best possible thing he can for the poor old creature; the water that kills is water that purifies, saves, crowns with everlasting felicity; at all events the drowned relative is sure of a much nobler birth than that which he is quitting. We have on this side of India a class of religionists who assist the souls of the dying to leave their earthly tenements, and who do it in the privacy of their own houses; but the Hindoos have no such religious licence except in connection with the waters of the Ganges. We therefore think the argument referred to very questionable, and regret that Sir John Lawrence should have been influenced by such to leave this horrible abuse unreformed. The Baboo whose Report had such weight with him, intimates that not only are dying men who believe in the saving efficiency of such a death, put out of the way, but 'many dying people who do not believe in the efficacy of dying on the banks of the Ganges, *have to submit to the wishes of their relatives* regarding their removal.' Yet he would have the Government be careful not to interfere in religious matters, nor *hurt the feelings of the people*. It would be indeed a very dreadful thing to hurt the feelings of those who claim for themselves the privilege of killing the mother that bare them by thrusting her into the river when she is in a delicate state of health! There is something in these most unnatural atrocities that would go far to justify even the most tyrannical interference.

—Bombay has now its *Cloaca Maxima*. The Main Drain has actually been completed. It is more than a mile and a half in length, with a fall of only three feet to the mile. Two steam engines are to aid the flow, by working chain pumps. Thus by slow degrees, Bombay becomes mistress of the sea that once covered the greater part of her; she has cleared her own surface of its presumptuous waters, heaped up dykes to hinder their return, and she now assumes the prerogatives of an elevated region, causing her own superfluous waters to flow into the ocean and show themselves no more.

—The Rev. J. Wallace, Surat, writes: "You will be glad to hear that a short time ago two young men were received into the church of this place by baptism. They have both a respectable knowledge of Gospel truth, and so far as man can judge, appear to feel its power. They owe their first lessons in Christianity to the instructions imparted to them as pupils in the school for Dhers opened in this city many years ago by the Rev. Dhunjibhai Nowroji, and since then they have been to some extent under Christian influence, as they are connected with members of the Native Church. A third young man was to have been baptized on the occasion, but he was unable to procure leave from his situation. He is employed as a station-master on the railway at some distance from Surat."

The arrangements made for meetings in Bombay during the Week of Prayer, are as follows.

District Morning Meetings.

Colaba.—House of the Rev. J. Paton.—Monday, Wednesday, Friday.

Fort.—St. Andrew's Kirk.—Tuesday, Thursday, Saturday.

Dhobi Talao.—Bible Society's Depository.—Monday, Wednesday, Friday.

Byculla.—House of the Rev. S. B. Munger.—Tuesday, Thursday, Saturday.

Malabar Hill.—House of the Rev. Dr. Wilson.—Monday, Wednesday, Friday.

All the above at 7¼ A. M.

General Meetings.

Money School.—Monday 5 P. M. and Friday, 5 P.M.

American Mission Chapel.—Thursday, 7½ P.M.

There will also be the usual meetings at St. Andrews', Wednesday, 7½ P.M. and at Mr. Bickers', Grant Road, Saturday, 7½ P.M.

Of the meetings in the Vernacular notice will be given in the Native Churches.

It is proposed to hold meetings, (in accordance with the circular signed by the Bishop of Madras and others, inviting to united prayer), in the Seamen's Floating Church and Library on the evenings of Monday, Wednesday and Friday, January 7th, 9th, and 11th at 7 o'clock and at the Sailors' Home on Thursday evening, same hour. It is hoped that seamen who feel an interest in the spread of the Gospel in the world will make an effort to attend.

The Secretary of the City Mission acknowledges the following sums: E. Impey, Rs. 50; G. M. Macpherson, 20; A. E. Ashley, 20; J. A. Anderson, 20; Mrs. Nesbit, 10; Col. Shaw, 50.

Though by no means of the *nil admirari* school, our faculty of admiration is limited. Our glossary of eulogistic expressions is brief. We nearly exhausted our limited store in

noticing the "Times of India Calendar and Directory," and here comes the "Bombay Almanack for 1867." Well, we pardon the "k" at the end of "Almanac," for the sake of the very pretty elephant stamped in gilt on the Cover. Opening the book (868 pp.) we find a list of the Acts passed by the Government of India last year, and among them are glad to see printed at length, the Divorce Act for Native Christians. The Acts passed by our Government are also given. Information concerning Customs' Duties, Wharfage Fees, the Bunders, Steam Navigation Companies, &c. &c. is unstintedly given. Men may here learn what it will cost to be married and what to be buried, with all the intermediate expenses. A man may learn where he is in the social pyramid: who is above him and who below him, in the matter of rank and in the matter of allowances. The statistics of the Bombay Press are given, and we learn from them that the number of Marathi papers is decreasing, that of Guzarati periodicals increasing. There are three Guzarati dailies and not one Marathi; 9 weekly (and semi-weekly) Guzarati, and only 2 Marathi. In fine, this Bombay Almanac is a highly satisfactory production, and if we were asked to add anything to it we would have to fetch our contributions from the lore that relates to another world.

We have much pleasure in acknowledging receipt of the first number of a monthly periodical in Guzarati and English, entitled *The Native's Friend* (Deshi-Mitra.) Among its articles is one on "Zorastrianism and Freemasonry." The writer says:—

"The subject indicated in the above heading has from time to time occupied the attention of Parsi editors and writers. The great desire on the part of some members of this community is to exalt Freemasonry to a great eminence. This they may be doing with a view to induce at least their educated class to become "brethren" with English and American Masons. Since a great importance is attached to the subject, we make no apology for introducing it in these pages.

At the end of the English translation of the Zend Avasta, a paper with the following title is given: Excursus on the resemblance between the Parsee religion and certain portions of Freemasonry. Mr. Bleeck, the author of the translation, after stating the reasons that led him to write the paper, closes the introduction to it with these words: "since the Parsee religion is, beyond doubt, of far more ancient origin than Freemasonry (no matter how great may be the antiquity of the latter), it appears highly probable that Freemasonry is indebted to the religion of Zarathustra for some of its mystic ceremonies."

In this paper thirty eight points of resemblance between Freemasonry and Zoroastrianism are stated. These parallels or resemblances are founded on extracts from Mackey's Dictionary of Freemasonry and Zendic works."

Judging from the parallels quoted, we cannot but agree with the *Deshi-Mitra*, that there is little evidence afforded by them of any intimate connection between the two systems. The 12th chapter of the Yashna, which contains the Creed of Zoroastrianism, is said by the *Zartosti-Abhias* to agree in every particular with that of Freemasonry. The *Desh-Mitra* says:—

Our contemporary further avers that the XII chapter of the Yashna, which contains the Creed or Confession of Zoroastrianism, agrees in every particular with that of Freemasonry. It will perahaps interest our readers to know what are the points of agreement between these respective creeds.

1. They agree in acknowledging that there is but one God. The exact words on the subject of the Zoroastrian in his creed are the following:—"I am one who drives away evil spirits. I confess myself a Mazdyasnan [follower of Mazd or Hormazd]; a Zoroastrian, he who drives away evil spirits; and a follower of the teaching of Hormazd." Every applicant seeking admission into the fraternity of Freemasonry makes a similar confession, says our contemporary. We would remark on this that the cases are not parallel. In the one, it is a person who is already a Zoroastrian that makes the confession of his belief in one God. In the other, it is not a Freemason, but one simply aspiring to be a Mason, that makes the confession,—a confession which ninety-nine persons out of a hundred in this world will also most readily make. So it is hardly fair to point out this as one of the coincidences between Zoroastrianism and Freemasonry.

2. The Zoroastrian confesses that he believes that all good gifts are from Hormazd, who is holy, rich, and benevolent. "Freemasons," says the editor of the *Zartosti Abhiás*, "consecrate their Lodges to God and believe that all the good in the world is from Him." There are, we take the liberty of stating, very few people in the world with whom such a belief is not common. Are we, to regard them too as Freemasons?

3. "I will," says the Zoroastrian, "protect the cattle from thieves, robbers, and deliver the life and property of a Mazdyasnian." Our cotemporary says that a convert to Freemasonry makes a similar confession. Who in the world, we might ask, that has any regard for his own and others' interests does not do the same?

4. The Zoroastrian declares in his confession that he will follow the religion that Gustasp, Farsoshtar and Jamasp followed. "In like manner," says our centemporary, "every Freemason is enjoined to follow the steps of those who were eminent in their knowledge of Freemasonry, and who laboured hard to promote its interests." There is nothing singular in this. The follower of every system is enjoined to do the same, which is but natural.

5. Another proof of agreement between Zoroastrianism and Freemasonry pointed out is that they both tend to produce "peace on earth, and good will towards men." If such be the tendency of these systems, it is very unkind, nay highly criminal, in their votaries, to keep the world in ignorance of their real teaching and character.

6. But, says our contemporary, both the Zoroastrian and Freemason are forbidden to make known their respective mysteries. This forms the sixth and last coincidence between them, as shown by the editor of *Zartosti Abhias*. What a strange inconsistency is here admitted. Their systems are in their opinion calculated to remove every jarring, disuniting principle from the world; and to introduce qualities and characters productive of love, harmony and peace: yet they are commanded not to publish their mysteries in the world! Can anything than this be more inconsistent? Can anything more cruel?

Such are the coincidences between the doctrines and precepts of Zoroastrianism and Freemasonry. Our opinion of them is already made evident by the remarks we have made at the end of each of them. If they amount to a positive proof with some of our Parsi friends such as to establish the point in question, we can only say that very few thinking persons will accord them praise for possessing an impartial and acute mind. We do not see in these parallels any thing to warrant the belief that there is a *peculiar* connection between the two systems mentioned above. But we must stop for the present. On a future occasion we may take up the subject again. We conclude with a single remark. There is a system of faith which does not shrink from the light of day. Its knowledge is to be found in the Book called the Bible. This Book is now to be found in almost all the regions of the world, and that too in the respective languages and dialects used in those regions. It has already produced changes that are truly wonderful. By its instrumentality the wilderness has literally become a fruitful field; and saveges have been changed into saints and sages.* This Book claims your attention. It invites you to examine its contents and credentials. And it promises to put you in possession of that Truth, which alone can make you free. We would therefore affectionately recommend the Book to your careful and earnest study.

The Monthly has our best wishes for its success. We have not the least doubt, from our acquaintance with the editor, that it will be conducted with a great deal of ability, and upon the soundest principles. The subscription is Rs. 2 yearly, in advance.

* In corroboration of this we would point to a volume we have within reach entitled Islam as it was and is: or the Religious Condition under Missionary labours. By Dr. Rufus Anderson. A more interesting volume it has seldom been our lot to peruse.

THE QUEEN OF HEAVEN.

On the eighth of December, 1854, the following telegram was sent from Rome to Vienna:

"The Pope, at St. Peter's, promulgated at 11 o'clock, after the Gospel, the expected decree. The Immaculate Conception is declared to be the faith of the Church and whoever denies it a heretic. Two hundred Bishops were present. Never were seen such crowds. Rome is drunk with joy," *(ivre de joie.)*

In connection with that event the Bishop of Nantes delivered a charge in which he said. "On the day of the proclamation mercy will take the place of justice, a new and superabundant life will flow through the veins of the Christian people, ineffable sweetness will succeed to their present sorrows, and all these things will be the more precious that they pass to us through the maternal hands of Mary." Language suitable to the dawn of the millenium, and the descent of the New Jerusalem from the skies. The decree of the Immaculate Conception is that event for which the world has been waiting so many thousand years, the whole creation groaning and traveling together in pain; this seemed to be the feeling of feryid Romanists. The Bishop of Marseilles said: "On that day something will take place that will sound from the heights of heaven to the depths of hell. It will be a great joy for the Church triumphant, an abundant blessing for the Church militant, and a deep confusion for hell." Another Bishop believed that this decree would greatly weaken the empire of sin and death, and that a new era of regeneration and sanctification would begin. "Wars, commenced on all sides, will cease, conspiracies and plots will be dispersed, contagious diseases every where appearing will disappear, he vests again be good; the earth will render her new and HITHERTO UNKNOWN HOMAGE, and she will pay her debt to the world in a way worthy of herself." In a word, the curse was now at length to be removed; the only matter for regret seemed to be that men had been without wisdom to discover this marvellous expedient before, so as to have saved the nations from the terrific scourges of war, pestilence, famine, conspiracies, false religion &c. &c.

Well, twelve years have gone by since we mentioned these glowing anticipations and ardent congratulations in the *Guardian*. What has been the course of events? Have wars ceased? All through 1855 raged the dreadful Crimean War. In 1856 there was the Persian War, followed by the Mutiny and the war in China. The excommunicated Italian kingdom became stronger and bolder. The Emperors of France and Austria, sons of the Church, made war in Italy, with unprecedented slaughter, and the result was the increase of the detested kingdom of Victor Emmanuel. The greater part of the States of the Church, and even the entire kingdom of the beloved Bomba, were annexed by the rebellious power. Then there has been the great Civil War in America, perpetual wars in Mexico and South America with unspeakable humiliations for the Church, passing over Cochin China, Denmark, insurrections and disorders of Spain, &c. reach the fatal w[illegible] of last summer, des[illegible]

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ing for ever the prestige and supremacy of Rome's most trusted auxiliary, and subjecting Venetia to Victor Emmanuel. The cholera and other plagues have continued to desolate the earth, there have been inundations, famines and other great calamities. On the eighth of December 1863, on the anniversary of the Decree of the Immaculate Conception, 2500 ladies were destroyed in a most awful manner, in a church at Santiago, by a fire that originated with the illuminations intended to commemorate that event. These poor ladies saw the colossal image of Mary first consumed, and then fell themselves a prey to the flames; an *auto-da-fe* such as Romanism had never dreamt of. *The hitherto unknown homage*, instead of bringing in the millenium, had ushered in such an era as we have rapidly sketched.

In the article on *the Immaculate Conception* in which we noticed the vaticinations mentioned above, we cited Daniel xi. 38,39, translating the passage literally, as follows:

"And a god, protecting deities, in his place he shall honor; even a god whom his fathers knew not shall he honor with gold and silver and precious stones and things delighted in. And he will make the protecting deities strongholds, with a god not known whom he shall make to be known and whose glory he will increase; and he shall cause them to rule over many and shall divide the land for gain."

We added the following remarks:

"The reference here to the 'saints' beatified and canonized by the Pope, made to be in the place of God as objects of worship and appointed the celestial guardians, one of one country in particular and one of another, one of one city and one of another, is obvious. Besides these, there is reference to another object of worship, distinct from them and more exalted, not known to the fathers, honored with magnificent shrines where gold silver and precious stones and works of art combine to present attractions to the pilgrims of all countries, and who is to receive new degrees of glory as time rolls on. We have no doubt that the Virgin Mary of the Catholic Church is here designated. The prophet lived and wrote 2400 years ago; but the Spirit that enlightened his heart and guided his pen, is the All-knowing one to whom the events of the 19th century were never unfamiliar."

THE MISSIONARY STANDARD.

As a rule, ministers that engage in the foreign missionary work, receive the same education that ministers who tarry at home do, except that the candidate for missionary work in many instances adds some special studies connected with his future field. We believe that Missionary Committees at home aim to get the best men they can; best in respect of piety, of intellect and of health. The opinion commended to us at the late meeting of the Propagation Society, demands a radical change in the course pursued by these Committees. A singularly high standard of education is to be insisted on; simple piety, though accompanied by the same amount of intellectual attainment that would suffice in a candidate for the ministry at home, is not to be regarded. Higher salaries are to be given; so much higher, that the same which now maintains three missionaries will be needed for one. Missionary bodies find it very difficult to get the men absolutely needed to keep up their existing missions; the number of candidates is a mere driblet compared with the needs of the unevangelized world; yet the theory now propounded would reject the greater part of those that are available, not because they fall below the ordinary standard of ministerial attainments but because they do not rise greatly above it. Mistakes are doubtless made by committees; men not adapted for the work are sometimes sent out; but the deficiency is not generally intellectual; it is rather a want of that faith and consecration which alone will enable a man to persevere in the face of many discouragements. But the paper we are noticing, does not refer to these exceptional cases; it deals with missionaries generally, at least with those sent out by the two Church of England Societies; and says that the results of Missions are unsatisfactory because the missionaries sent out are not at all the sort of men required.

One would think that Missionary Societies had the pick of all England; that a readiness to go and preach the Gospel to the heathen was very general among the students of the Universities; and that young men of brilliant parts would willingly present themselves for this sphere, were they not discouraged. The contrary of all this is the case. A very great reduction of the missionary force, an abandonment of many stations now occupied, would be the first results of an adoption of the principle now propounded. This, however, matters little, if the principle is correct; for a few missionaries fitted to be successful are better than a multitude of unfits.

We come back then to the question, Is it necessary that a missionary to the Hindoos should be as thoroughly acquainted with Hinduism as the most learned Pundit is? Or that a missionary to the Parsees should have such a knowledge of their sacred writings as scarcely any of their *dustoors* have? It is desirable that he should know enough about those works to show to every candid seeker, that they have no real claims upon his confidence. But has a preacher of the Gospel no warrant to expect success unless he can meet that very small class who have spent their lives in learning the *shastras*, *vedas*, *puranas* and the systems of Hindu philosophy, and unless he can drive them from system to system by force of irresistible logic, until he has at length shut them up to Christianity? If this class were accessible to logic the matter would be much simpler; but the very course of study in which they have been spending their days, has left them without the power of recognizing truth or appreciating argument.

The Greeks were a far more intellectual people, and more generally acquainted with their sacred lore than the Hindoos are. Did Paul think it necessary to obtain first a thorough mastery of their religious and philosophical systems, and then to spend his strength and time in combating these in order to prepare for himself a stand-point from which he might preach Christ unto them? No; neither for himself nor for others did he think this necessary. He did not aim at Corinth to show the people that he was possessed of that knowledge which they delighted in. 'The Greeks seek after wisdom; but Christ sent me to preach the Gospel, not with wisdom of words, lest the cross should be made of none effect. I came not with excellency of speech or of wisdom; I determined not to know anything among you save Jesus Christ and him crucified. My speech was not with enticing words of man's wisdom but in demonstration of the Spirit and of power.' To Timothy, his own son in the faith, and whom he took the greatest pains to qualify for the work of an apostle, he says not a word about the necessity of mastering the systems of those among whom he labors; but he says to him, Avoid profane and vain babblings, and oppositions of science (*gnosis*) falsely so called.

But in the Acts we have a report of several of Paul's sermons to the Gentiles (XIV. XVII. XXIV). These afford not the slightest evidence that he sought to prepare a way for the Gospel by first going into a profound examination of the subtleties of Greek philosophy, or the absurdities of Gentile mythology.

Paul may plant and Apollos may water, but it is God that giveth the increase. If missionaries in India have been spending their strength for nought and their labor in vain, there is doubtless great need for them to enquire whether they are in all respects what they should be. But if they are wise, they will go to the word of God for the solution of this matter, and carefully consider how far they are conformed to the standard which Christ has set up in the Gospel, for those who would serve him in the ministry. They will observe the particulars on which he lays the greatest stress; namely, the exhibition of self-denial, contentedness, patience, unworldliness; superiority to the love of wealth, ease and honor; devotion to his person; prayerfulness; knowledge of the Scriptures; facility in presenting truth intelligibly and impressively; love for the souls of men. They will perhaps find that their great need is not the increase of worldly wisdom or of their salaries, but that sense of the love of Christ which will enable them perseveringly and cheerfully to pursue the path which he has indicated, and exhibit the power of the religion which they preach to satisfy, elevate and enrich their own natures and therefore those of others. Like their Master they will not despise the poor, but consider themselves abundantly rewarded for all their labors by witnessing the conversion of even a few of the lowest and most despised.

CONFESSION AND PRIESTHOOD.

Dr. Pusey, in a recent letter to the *Times*, says; 'The use of confession among us all, priests and people, is very large. It pervades every rank.' He says he has himself received confessions from persons in every rank, of every profession. He was generally requested to receive them; in some instances he suggested it. He says the experience of other clergy corresponds to his own. But then, he says, 'We do not *enforce* confession; we do not *demand* confession and penance.' Why do people apply to these High Church *priests*, to confess them, while ministers of other views, have no such applications? It is because there is something peculiar in the teaching of the former which leads their hearers to think that the practice of confession will be of advantage to them. This peculiarity is found in what they teach about the nature of their own office, and of their relations to the people and to God. If the sacraments are what they declare them to be, then these clergymen are something more than depositaries and expounders of God's word; they mediate between God and men in the sense in which the Jewish priest did. And further, they distinctly preach that confession is a most profitable thing, and they recommend it diligently to their hearers. This is quite sufficient to give it currency among them,

and there is no need of enforcing it. The wedge must enter by the thin edge.

We have been reading an address on "The Christian Ministry" delivered to the clergy at Plymouth by the Rev. Wm. Carus, Canon of Winchester, and we think we cannot here do better than make some extracts, bearing on the nature of the office of a minister of Christ. Our High Church contemporaries delight in the use of the word *priest* as a designation of a Christian minister. How far this is appropriate may be seen from the following:—

Is the Minister of Christ invested with an Office similar to that once held by the Priest under the Mosaic Economy; and is he a successor to his Title, or his Functions?

Take first the very important matter of the *Title*. Titles are not bestowed in Scripture without special significance. Now the term *iereus*, which is properly rendered, sacerdos and priest, occurs some thirty times in the New Testament. In nineteen instances it is applied to the Priests of the Levitical succession—it is also applied to Melchizedek, and to our blessed Lord—and thrice in the symbolical book of Revelation to the whole body of Christians; but *never once to the Christian Minister*. In like manner *ierateia* is used exclusively for the work of the Levitical Priest; and *ierateuma* for the service of the whole company of believers; but neither of these terms is ever used to designate the special work of the Christian Minister.

A variety of titles is given to the Minister of the New Testament, but never once the title of *Priest*. This is surely very significant; and was manifestly designed to distinguish, as clearly as the use or disuse of a special term can do, the character of the one office as something altogether diverse from the other. We have then this fact before us as the basis of our further reasoning; that the Christian Minister, as distinct from the Christian Layman, is never designated a Priest in the New Testament. Hence in the primitive and strict sense of the term, he cannot appropriate to himself this title; and if the title is permissible at all and adopted, it can only be so in a figurative and accommodated sense.—So much for the *Title*.

Let us consider next the very peculiar *mode* by which the Aaronic priests came to their Office—a point to be carefully noticed, as exhibiting a procedure entirely opposite to the calling and ordination of the Minister of Christ. The Priest then of the Old Economy enjoyed his Office, not by selection from the whole Congregation of Israel—not by the voice of those in authority—not from any persuasion of an inward call from God to the work—not, in short, upon any ground of *moral, mental*, or *spiritual* qualification, but simply and solely on the ground of *pedigree*; he came to his Office, as a matter of course by *birthright*: he became a priest because he was the son of a priest; and was only rejected and considered disqualified for the Office, if after examination any *bodily* defect was discovered. And so, after a short term of service; whatever his maturity of knowledge, or piety, or experience, or character, he was discharged from his priestly functions because of possible *corporal* imperfection. This very peculiar ordinance has surely great significance; and testifies to something eminently ceremonial. It certainly sets forth a kind of office in constitution altogether diverse from that of the Christian Minister.

But we have yet another and more important matter to consider. Let us examine the *functions* of the Priests. What were these? The performance of duties for the most part purely ceremonial and mechanical; for instance their primary duty was to slay, cleanse, and offer the morning and evening sacrifices; to present other sacrifices brought from time to time to the tabernacle; to maintain the ever-burning fire on the altar; to feed with oil and daily to trim the lamps in the Holy Place; to set the shew-bread every Sabbath on the table with its frankincense; to offer incense; and generally, to perform all the routine services of the sanctuary. It is true that they had also other duties to discharge—they were entrusted, for instance, with judicial authority, to decide in cases of leprosy; and they were appointed together with Levites to teach the law to the people. But their *primary* duty—that which was their specific work and discharged *in the Sanctuary*—consisted in *sacrificial* acts, acts connected immediately with the *altar*. Now the whole of the ceremonial part of these duties, and particularly that which consisted of sacrificial service, was undeniably *typical*, and because typical was only of a *temporary* character. For the type is abrogated when fulfilled in the Antitype.

Upon this all-important point we are not left in any uncertainty. The whole of this part of our subject is placed, as it would seem, beyond controversy by the great argument of the Epistle to the Hebrews. We are there instructed that the whole ceremonial law was only a 'shadow of good things to come;' that the Aaronic sanctuary with its altar and sacrificial priests, was only 'a figure for the time then present;' that it was in truth a mere 'worldly sanctuary,' and that they were 'carnal ordinances imposed until the time of reformation.' And then we are informed of the great Antitype fulfilling and so abrogating the whole. 'For Christ being come a High Priest of the *good* things to come, by a greater and more perfect tabernacle, not made with hands and not by the blood of goats and calves, but by his own blood, hath entered in once for all into the Holy Place, having obtained eternal redemption for us,' 'for by *one* offering He hath perfected for ever them that are sanctified.' Here is a marked distinction drawn between the Old Covenant and the New. Every thing in the former was imperfect; the sacrifices had continually day by day to be repeated, and after all could never take away sin, or purge the conscience of the offerer; but in the New Covenant the sacrifice of Christ was perfect and made *once for all*—never to be repeated, because neither requiring nor *permitting* repetition; sin was for ever done away, and the penitent believer was cleansed from all sin, and his conscience purged from dead works to serve the Living God. 'Their sins and iniquities,' saith God, 'will I remember no more; and then follow these notable words 'Now where remission of these is, *there is no more offering for sin*.' So that to presume to make any offering for sin *now* is to misconstrue the whole meaning and purpose of both the Old and New Covenants, it is to invalidate the finished sacrifice of Christ, and usurp His inalienable functions as sole Priest of the Church. The whole then of the ceremonial law in its priesthood and ritual was strictly a typical thing; and all has been fulfilled in the one sacrifice and sole Priesthood of our blessed Lord.

Hence the Antitype being come, the type has served its purpose, and has passed away. The New Covenant, we are told, hath made the first old; and that which then was decaying and waxing old and ready to vanish, hath now absolutely and finally vanished away. If any one point can be clearly and undeniably established by Scripture proof it is surely this; that the Aaronic priesthood with its sanctuary, altar, and sacrifice was purely a typical matter, and had entire fulfilment in Christ. The Priesthood, I say, was as manifestly a typical thing as the sacrifice and the altar; the very mode of the priest's appointment as well as the special service he had to discharge (as we have already seen) both elucidate and confirm this point. There is indeed a necessary and inseparable connection between the Priest, the sacrifice, and the altar. Priest and sacrifice are correlatives; and sacrifice and altar are correlatives; wherever there is one of these, there must be the other two. And as there is no more priest on earth to offer sacrifice for sin, and no more sacrifice for sin to be offered; so there can be here *no altar*. This is another important element in our argument; for if we have no altar on which to offer sacrifice for sin our Ministry cannot be sacerdotal; that is, it is not a priestly office in the original and proper acceptation of the term. Now this point is established for us as Ministers of the Church of England by the carefully selected language of our Book of Common Prayer. There is no altar in our Church. The term altar you are aware, is never once used in our Service Book to designate the Lord's table. This is a fact much to be noticed, and is in truth of special significance; for the *term Altar was carefully expunged from our Service Book*, because of the erroneous doctrines and practices, to which it so easily gave rise respecting the Eucharistic feast of which we partake at the Holy table. This distinction between the altar of the Old Testament and the table of the New is brought out very clearly by St. Paul in the separate use of the terms, when correcting the unseemly practices of the Corinthian Church. 'Behold (he says) Israel after the flesh: are not they which eat of the sacrifices partakers of the *altar*?...But, I say, that the things which the Gentiles sacrifice, they sacrifice to devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's *table* and the table of devils.' The Israelites partook of an *altar*; Christians partake of a *table*.

But this was thoroughly understood by the members of the early Christian Church. And it is the more noticeable, because when they were taunted by the heathen for having no altar, as both the Jews and the heathen had; they admitted the fact without reserve or apology.

After having thus ascertained what the Christian Ministry is not, Canon Carus proceeds to enquire *what it is*. He finds that ministers are to be Messengers, Watchmen and Stewards of the Lord; and after considering their duties as suggested by these titles, he says:—

The office of the Christian minister then, is not to go back to that which is abrogated, and to imitate what admits of no imitation; but to explain the meaning of those former shadowy rites, and therefore to set forth Christ in all the fulness of His person and work, as adumbrated by that typical dispensation. This is the use we are to make of the law of rites—to shew how the whole has its life and end in Christ. S. Paul is here our great example and guide. By his arguments to his brethren of the Hebrew nation he interprets the meaning of that economy of 'carnal ordinances;' and what is very particularly to be noticed, whilst he shews that the typical priesthood with its exclusive prerogative of access to the holy place is no more, he distinctly affirms the glorious privilege now conceded to the whole people of God, that, without distinction, *all* may enter with perfect liberty into the *very holiest* by the blood of Jesus. Hence we wonder not at his earnest remonstrances against seeking perfection from the law having begun in the spirit; and his strong rebuke of those who venture in any measure to return to the weak and beggarly elements, unto which some desired to be in bondage. We shall do well continually to study also his Pastoral Epistles. Here, if anywhere, we should expect to find some intimation of our sacerdotal duties, if any such appertained to us; yet not a hint is given of any such services devolving upon us—no warning against their neglect, and no caution against their abuse: the whole idea of sacerdotal function is absent. The Minister of Christ, whether bishop, presbyter, or deacon, is exhorted to duties of a very different kind. Thus we have such exhortations as these: 'Give attendance to reading, to exhortation, to doctrine...' 'Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all;' *Take heed unto thyself and unto the doctrine*; continue in them: for in doing this thou shalt both save thyself and them that hear thee.†' Again: 'Study to shew thyself approved unto God; a workman that needeth not to be ashamed, *rightly dividing the word of truth*.' And once more: 'I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *Preach the word*; be instant, in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine...' 'Watch thou in all things, endure afflictions, do the work of an evangelist, *make full proof of thy ministry*.‡' If from these we examine into the practice of the apostles themselves, or their admonitions to ministers, we find everything testifying to the fact of the Christian Ministry being an eminently Spiritual Office, and nothing which favours in the slightest degree the idea of its possessing the characteristics of the Levitical priesthood. The Ministers in the New Testament have *a much higher and holier function* than the priests of the old covenant.—They are the Ministers of the *dispensation of the Spirit*.—'If that former ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.‖'

Much amazement has been expressed in England at the following words used by the Bishop of Salisbury last month in a pastoral letter:

"It is rightly believed that the Church of England, when she admits deacons to the priesthood, justifies those who have been so ordained in believing that they have had commission

* 1 Cor. 18, 20, 21.
† 2 Tim. ii. 15 2. ‡ Tim. iv. 1, 2, 5. ‖ 2 Cor. iii. 9

TUESDAY,—JANUARY 1.

—*Times of India*:—"The Jubbulpore Exhibition was opened by Mr. Temple, on the 26th instant, at noon, and proved a complete success. There was a large concourse of visitors, and the articles collected in the building rivalled, in richness and variety, those exhibited at Nagpore twelve months ago."

—Same:—"Mr. Henwood's project for converting our forty superb wooden two-deckers and even three-deckers into turret-ships of the *Monitor* class has received the support of the *Times* newspaper. The details seem to have been carefully matured, and it will be much cheaper to use up these magnificent, almost bran new, ships, than to make new ones. Besides this, time is is an object. But to show the conduct of our authorities—the Admiralty—I cannot do better than tell you that the *Prince of Wales*, a wooden, unarmoured, three decked line-of-battle ship of 4,000 tons burden, fitted with engines of 800 horse-power by Messrs. John Penn and Son, which was completed and tried six years ago, and attained the good speed of 12·569 knots average rate per hour under steam, is ordered to be turned into a floating hospital!"

—The office of Coroner is no sinecure in Bombay. Three inquests yesterday. A man fell from a gallery, another from a cart, and a shed fell on the third.

—*Hindu Reformer*:—"We believe we should be guilty as public journalists, of an unpardonable neglect of duty towards our countrymen, did we omit to expose, through our humble columns, an infamous incident, that we recently happened to notice, in one of the pagodas situated in the Thacoordwar temple-yard. While passing by it one evening, lately, the gas-lights that were brightly burning within the walls of the compound attracted our attention, and we led ourselves to the spot with the expectation of listening to a learned discourse from the erudite and witty *Trimbuk Gosavi*. But on our arrival at the place of public meeting, we were extremely mortified to observe that instead of the expected sermon, a band of *Murlis*, or females dedicated to the god Khundoba, who are notorious for their indecencies and immoralities, were assiduously busy in entertaining a number of our countrymen with indecent songs, grotesque attitudes, and ludicrous grimaces. We are often grieved to find that our countrymen should be ignorant of Sanskrit, the classical language of our religion and country, while they should be familiarly acquainted with the language of indecent songs and demoralizing odes, which are composed in Prakrit, the modern language that is understood by the generality of the Hindoos. But what vexed us sorely was the grievous fact, that a certain number of our countrymen did not only tolerate but encourage such disgraceful proceedings on spots which they look upon as sacred, and which must be devoted to no other than sacred purposes only. Human nature is sufficiently corrupt, but when it is assisted by *Murli* songs and dances, and such like, its wildness knows no bounds."

—The remains of the two Miss McIvers were buried in the Roman Catholic Chapel at Chepauk.

—Mr. Kavanagh, elected member of Parliament for the County of Wexford, was born without arms or legs. A correspondent of the *Star* says:—"In place of legs he has but about six inches of muscular thigh stumps, one being about an inch shorter than its fellow; while his arms are dwarfed to, perhaps, four inches of the upper portion of these members, and these are unfurnished with any terminations approaching, in the remotest manner, to hands. Yet, you will probably be surprised to hear, that he is a beautiful caligraphist, a dashing huntsman, an artistic draughtsman, an unerring shot, and the most expert of yachters!—a combination of accomplishments, under the circumstances of his corporeal imperfections, that is certainly astonishing. Mr. Kavanagh is of a manly, handsome mould. Fine, well-marked features and eyes beaming with intelligence, leave no doubt that though the body has been unfortunately shorn of its fair and legitimate proportions, the mind is full, capacious, and well developed. He is about forty years of age, and a large family of as handsome children as could be found in this teeming and prolific country has blessed his union with a lady as remarkable for her beauty as she is beloved for her amiability and considerable education. Endowed with a healthy mind, Mr. Kavanagh has not permitted his physical afflictions to mar, or curb, or control the development of those faculties to which, as if by way of compensation, Providence has vouchsafed to impart extraordinary power, energy, and acuteness. His literary taste he has gratified to the fullest; and the "Cruise of the Eva," published a short time since, testifies that he is in diction graceful, vivacious, and observant. The book, which is most certainly evidence of an ability far away above mediocrity, was illustrated from sketches made by himself during his cruise. His mode of writing is simple, but must have been attended with great trouble before he attained the proficiency which he unquestionable has. He holds the pen or pencil in his mouth and guides its course by the arm-stumps which are sufficiently long to meet across the chest, and by this apparently impossible mode he produces a caligraphy, each letter of which is distinctly formed, and all without any peculiarity, or what is called "character." When hunting he sits in a kind of saddle basket, and his reins are managed with an expertness and an ease surprising: but, perhaps, the greatest of his achievements is driving a "four-in-hand." This he does to perfection, and as his team scampers away at a dashing pace the sharp crack of his whip may be heard far off."

WEDNESDAY,—JANUARY 2.

—*Bombay Gazette*:—"We understand that Messrs. J. W. Watson and Co, intend building a first class hotel on the site of land on the Esplanade purchased by them in August 1864. The lower portion of the building will be used as a store, similar to the Great Eastern Hotel at Calcutta, for the sale of general goods. Nearly the whole of the building materials are to be sent out from England, but a good deal of the material has been for some time on the ground, so that when the work is once commenced it will be carried on with the greatest possible energy, to ensure the construction of the building without delay."

THURSDAY,—JANUARY 3.

—*Times of India*; Kurrachee, 2nd:—H. E. Sir Bartle Frere leaves Kurrachee for Bombay today, and will call at Porebunder and Veraval *en route* to see Major Keatinge and the Chiefs of Kattywar.

H. E. the Commander-in-chief remains in Scinde in order to complete his inspection of the Scinde Frontier Force.

A grand durbar was held in the Frere Hall yesterday, at which H. E. the Governor presented Sett Naromull, who has been appointed a Companion of the Star of India, with the grant and insignia of that order.

In an address to the municipality, H. E. impressed upon them the necessity for prosecuting the works for providing a proper water supply to Kurrachee, and told them it was the only great improvement which the place now required."

—The opening of the Paris Exhibition is fixed for the 1st of April.

—The Friend of India in an article on Miss Carpenter, says:—"It astonishes even the uneducated and the orthodox Hindoo who speaks no language but his own, that a lady of her years should come so far on her own charges, "to do them good." They see disinterestedness of a higher form in this act, because it is not professional like the work of the missionary, whom, nevertheless the Native appreciates. At the same time Miss Carpenter ought to know that the welcome she has received is partly due to motives much less honourable to her native admirers. They do not fear that she will proselytise. They consider her a Theist. She has identified herself with Rammohun Roy, and however kindly she may be in her judgment of him, they and all Anglo-Indians know that he was no more a Christian—that in some respects he was less so—than Keshub Chunder Sen, who in his lecture on "Great Men" lately retracted what he had said in that on "Jesus Christ." If she knew the educated native better, and if they had time to become more familar with her undoubtedly aggressive piety and practical determination that they shall do the will of God so that they may come to understand the doctrine of Christ, which [illegible] The educated Natives have ceased to believe in Hindooism intellectually, but with few exceptions they do not feel any wants, either as to the removal of sin or the supply of such purity and [illegible] ceasingly seeks for until it finds peace. In almost every other respect but this—the most important of all—is there a perfect analogy between the decay of Paganism under the Empire and of Hindooism now. The "O wretched man that I am" cry, in one of its many forms, loudly or whisperingly, is not heard. There are thousands of educated youths, Brahmists or indifferentists, looking eagerly for a teacher who will assure them that they may have the whole of Christianity without Christ, that they may admire the Son of God as if He were only the son of a carpenter, that they may love Him as they love their favourite "great man" but need not obey Him by keeping such of his commandments, for instance, as "he that believeth and is baptized shall be saved" or "do this in remembrance of me." Hence for a time this class crowded to the three Friends who lately visited India, till even they told them though baptism might not be necessary, some public profession of their change of opinions was essential if they were not moral cowards. We do not say that Miss Carpenter would not insist, has not privately at least insisted on an open confession of Christ, but apart from the fact that she necessarily comes short of the highest form of belief in His human-divine nature, they believe that they are *safe* with her. The time has come for all public teachers to shake those youths out of their self-conceit and self-delusion, and show them they must choose between the position of the coward or hypocrite on the one hand, and that of the man who dares to be true to himself."

—The *Times* of Nov. 22nd tells us that a young lady, who had entered a Protestant Sisterhood and found herself so wretched there as to to be perpetually weeping and meditating self-destruction, left the Sisterhood and returned to her friends. "But Dr. Pusey, her confessor, wrote to urge her to return, declaring that, if she failed to do so, he would no longer remain her spiritual director,—a threat which involved his refusal again to grant her absolution." The poor girl returned to her prison—for so under such circumstances it may be truly considered.

—*The Bombay Gazette* announces the completion of the new main drain.

—*Madras Observer*:—Amongst ourselves we perceive clear indications of the importation from the land of our fathers, of the evils which afflict, as we have briefly noticed, her own Churches, in the character of the great majority of our Chaplains, in the growth of Ritualism, the substitution of sensuous choral services, vestments, intonings, bowings, crossings, and such like, for the pure, simple, gospel heart-worship, in spirit and in truth, which God who is a Spirit requires; in the exaltation of the human Priesthood in place of that of Christ, of the Church and her authority, for the Head of the Church and His Book, of the Sacraments for the blood and righteousness of the Saviour, and while some who have been better taught, are offended at and refuse such gaudy and alluring counterfeits, large numbers are caught by the specious pretensions of the system, which, in poor imitation of its model of Rome, appeals through every avenue of the senses to the natural heart, and persuades the deluded sinner that thus easily and pleasantly may Heaven be reached, without any forfeiture of the pleasures of time and sense."

FRIDAY,—JANUARY, 4.

—We (*Englishman*) are told that a second messenger has arrived at Peshawur from the King of Bokhara, who is hard pressed by the Russians. The envoy will, we believe, proceed on to Delhi, to have an interview with the Lieutenant Governor of the Punjab, for whom, it is said, this second messenger has brought an urgent request for assistance.

—The *Indian Daily News* states that Government has stopped the allowance to Syud Toorkee, of Muscat, for certain misconduct on his part.

—Deaths last week, 347.

—*Bombay Gazette*; Calcutta:—"Your friend the Bishop of Bombay has been gaining golden opinions from all sorts of men since he has been here. The clergy have taken to him famously, and his addresses to them are said to be all that could be desired,—a very pleasant mixture of the paternal with the pratical. He has been presiding at Sunday Service meetings, and at a gathering of the Missionaries and Readers of the Society for Propagating the Gospel in Foreign Parts. The latter was held at Bishop's College, and I am glad that His Lordship visited that ancient place, for reasons which I have already stated in one of my letters. His mind is now doubtless at ease as to the supposed Romish teachings and practices in that venerable institution. He held an Ordina-

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tion last Sunday in St. Paul's Cathedral, where four young gentlemen were admitted into the Ministry as Deacons, and three Deacons were admitted to the priesthood. One of the former is intended for the Seamen's Mission here, a mission which is in the hands of a very energetic clergyman, the Rev. Mr. Mitchell, who is at present on leave at home. Services are held on a vessel which was once the property of Government and was given by the present Viceroy to the Mission."

"I must pass on to notice the effects produced on native society by a gentleman by the name of Tinling, who has also come from England for the purpose of showing our Aryan brethren, that although they have gone far on the way to religious emancipation, and have flung aside Hindooism and its absurdities, they have not gone far enough. Mr. Tinling has come out to India at his own expense for the purpose of seeing whether he cannot persuade the educated natives to embrace Christianity. He accordingly invited them to meet him at the General Assembly's Institution in Cornwallis Square. They attended, I am told, in large numbers, when he addressed them from the text "What think ye of Christ?" With only his Bible in his hand, he poured forth a torrent of such fervid eloquence that he carried his audience by storm. I have been assured that native society has been strongly stirred by his powerful oratory, and that it present waves to and fro like the leaves of the forest when the breeze sweeps over it. He lectures again to-night and will give his hearers what he calls a "bird's eye view of the Gospel," and he will, doubtless, have a large and excited audience."

TELEGRAPHIC NEWS.

London Dec. 13th.—A terrible colliery explosion has occurred at Barnsley, by which it is supposed three hundred lives have been lost.

The plan for the reorganisation of the French army has been published. The total effective strength of the army will be 1,250,000 men including the National Guard.

The Empress Eugenie is about to proceed to Rome.

Dec. 14th.—The Bishopric of Calcutta has been offered to the Rev. Mr. Kemp, Chaplain to the Queen, but he is said to have declined.

It is now reported that the Bishop of Bombay or Madras will be translated to the vacant Bishopric, and that a new appointment will be made either at Madras or Bombay.

It is believed that 150 lives have been lost by the recent colliery explosion at Barnsley.

Dec. 15th.—The *Moniteur* of to-day announces that the agitation in Crete is being renewed, and states that it is due to the entry of foreigners into the island.

A strict blockade of the coast had been established.

Telegraphic advices from Florence state that the Italian Parliament was opened to day by the King. His Majesty in his speech expressed a hope that the Pope would remain independent at Rome.

The *Times* this morning contains a paragraph, stating that should the Bishop of Bombay resign, Dr. Bell, the Bishop of Madras, will probably be appointed to the vacant Bishopric of Calcutta.

Dec. 17th.—Detailed advices from America state that President Johnson, in his recent message to Congress when referring to the Fenians, said that they complained of misgovernment. He expressed his belief that the agitation in Ireland was caused by the suspension of the *Habeas Corpus* Act, and added that it would be necessary to modify present opinions, otherwise a significant movement of the Fenians was to be apprehended.

Congress has passed a Bill granting right of suffrage to negroes in the district of Columbia.

Great hostility is now being manifested by Congress towards President Johnson.

The Republican Caucus has adopted a plan for the territorial Government of the Southern States.

Dec. 18th.—The Fenian alarm in Ireland is subsiding.

The condemned Fenian prisoners in Canada have been respited to March 13th next.

Mexican advices state that Mr. Seward had made a speech declaring that the Government of the United States desired neither to conquer nor purchase Mexico, but only to see the country relieved of foreign intervention.

THE REV. HENRY BAKER.

We have much pleasure in inserting the following brief sketch of the life and labours of this venerable Missionary, written by a relative intimately acquainted with his person and work. We could wish it had been more full, inasmuch as his life comprises the period of the whole history of our Malayalim Mission.

Speaking of him and of one of his earliest and longest colleagues, a Home Periodical remarks:—

"Benjamin Bailey and Henry Baker claim to be "regarded as the founders of the Travancore Mis- "sion, which now numbers upwards of 10,000 Na- "tives under instruction, and these formed into "congregations with an effective and increasing "Native Pastorate. The Rev. B. Bailey proceeded "to Travancore in 1816, and, after thirty-four "years of Missionary labour, returned to England "in 1850. During his Missionary service he trans- "lated the Bible and Prayer Book into Malaya- "lim, which he printed with types and press of "his own construction. He now holds the Rec- "tory of Sheinton, Salop."

"The Rev. H. Baker proceeded to Travancore "in 1817, continuing to labour in the Mission un- "til July 22, 1866, when he was called to his eter- "nal rest. * * * Thus the old veterans who "went forth as leaders in the arduous work of "Missions, are being rapidly transferred to their "heavenly home. May those who take up the "work succeed them in their faith, love, and pa- "tient continuance in "well-doing."

The Rev. Henry Baker, for so many years connected with the Travancore Missions of the Church of England, was born in 1793, at Walton on the Naze, Essex. His father, who held several farms in what is called the Soken Parishes of that county, gave him a good education, and put him to business at Colchester with a large firm, where he was employed in making estimates, surveying buildings, &c. In this town he became an attendant on the ministry of the Rev R. Storry and his curate, Mr. J. Bull, both men of sterling piety and pillars in the Church of England at the beginning of this century. On the death of Mr. Baker's father he left his business, and from reading Dr. Claudius Buchanan's "Christian Researches," was induced to join the Church Missionary Society. He then went to Wakefield, studied with the vicar, the Rev. Mr Buckworth, was ordained to a curacy by Dr. Ryder, Bishop of Lichfield and Coventry, and received priests' orders in June 1817. He soon sailed for India, being still dependent on his own resources and paying his passage out. The party on board consisted of the Rev. Messrs. Lambrick, Ward, Mayor, Knight, Barenbruck, and Baker;—all now at rest, a band of faithful men and earnest workmen. They landed at Madras, and while the rest of the party proceeded to Ceylon and elsewhere, he joined the Rev. J. Fenn and travelled down towards Travancore. At Tanjore, however, then a Mission of the Society for Promoting Christian Knowledge, he was requested to supply a deficiency of clerical help, temporarily. Here he married the niece of the old Missionary Kohloff. He was next appointed to succeed Mr. Dawson at Cochin, who had been compelled to return home; but the English duties at this place were supplied alternately by the Church Missionaries from Travancore, while Mr. Baker took up his station at Cottayam.

The three Church Missionaries, Bailey, Fenn, and Baker, together with the Syrian Metran, who then held the office of head of the Jacobite Christians in India, about this time formed a Committee, whose object was the regeneration of this old Church from the ignorance and apathy into which it had fallen. Each week meetings were held, at which the wants of the church, the discipline of the clergy, the education of the deacons and laity, the supervision of churches, their managements and funds, were regulated. No attempt was however made to alter doctrines or rites. Mr. Bailey undertook the preparation of books, Mr. Fenn education in the Syrian College, while Mr. Baker had the more direct Missionary duty of visiting each church, talking and preaching to the congregations and superintending the schools, which the Church Mission established in each parish. Thus was true itinerating duty established over a space of 160 miles long in the countries of Travancore and Cochin. Travelling one day in a boat, another day conveyed in a muncheel, but oftener on foot, for a space of 17 years did Mr. Baker visit upwards of 70 Syrian Churches, each having a school at 1 congregation. The Priests met him ever as a friend, for the good old Bishop sent them orders "to learn all they could from him, and attend to his preaching." As soon as the Syriac Mass was said, the sermon used to be read in the hearing of the people. The teachers in the schools, as well as most of the children, were Syrians. As soon as books could be printed by Mr. Bailey, Gospels, Catechisms, &c. were furnished; for the great end sought, was to teach the people to read the Scriptures. Eventually the more promising boys were collected at Cottayam, and in a large building some 70 to 80 boys were taught by qualified Masters, under Mr. Baker's superintendence, and thus furnished candidates for the College. Many influential Nairs sent their young men to learn at this place, many of whom now hold important positions.—*Madras Church Missionary Record.*

DOMESTIC OCCURRENCES.

MARRIAGES.

KIRKHAM—HENDERSON—Dec. 22nd, at St. Mary's Church, Poona, by the Venerable Archdeacon Leigh Lye, T. B. Kirkham Esq., Principal of the Elphinstone High School, Bombay, to Mary, second daughter of David Henderson, Esq., of Brunswick Square, London —No cards.

WARNEFORD—HOWELL—Dec. 27th at the Cathedral, by the Rev. W. K. Fletcher, Charles Wilson, Warneford Esq., Travelling Auditor B. B. and C. I. Railway, to Jane Elizabeth, only daughter of Mr. J. W. Howell, of Bombay.

COOKE—WHITE—December 28th, at St. Thomas' Cathedral, Bombay, by the Rev. F. J. Spring, the Rev. Cæsar Sutton Cooke, fourth son of the Rev. John Cooke, Rector of Ardfinnin, and Vicar of Neddins, County Tipperary, Ireland, to Elizabeath M. White, second daughter of the late William White, Esq., Aylesbury, Bucks.

FOOTE—BARRAN—December 28th, at St. Thomas' Cathedral, Bombay, by the Rev. F. J. Spring, Rev. L. E. W. Foote, to Ann, second daughter of John Barran, Esq. Chapel Allerton Hall, Leeds.

HAMILTON—CRUTTWELL—Dec. 29th, at Byculla Church, Talbot Hamilton, Esq., P. W. Department N. W. P. to Annie Caroline, eldest daughter of the late Rev. H. E. Cruttwell, H. B. M. Chaplain at Frankfort-on the-Maine.

DEATH.

SCOTT—Dec. 24th, the beloved wife of Major E. L. Scott, Bombay Staff Corps.

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Publisher's address: "Oriental Press."—Editor address: Tract and Book Depository.

Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient).

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, January 5th 1866.